

THE

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Memoir of Mr. Robert Stainer Bestland.

[Concluded from p. 93.]

THOUGH the period of Mr. B.'s labours were very short, yet they were not useless. They evidently produced great impression in that dark part of the earth, and it is to be regretted that he was not permitted to return. After God had wrought such wonders by his servant, was it probable he would have suffered him to want his daily bread? What blessed prospects have often been destroyed by the carnality, the covetousness, and the unbelief, even of the people of God! One can hardly pity the "*desolate condition*" of such persons, if they were led by carnal motives to prevent the return of one whom they acknowledge to have been to them a successful, and a faithful servant of Christ.

Mr. B. was frequently interrupted while preaching in Jersey, by stones, and other things being thrown at him. At the close of the American war, he preached a sermon on the importance of National Peace, and its consequent blessings. From this subject, he told his hearers, that they were still engaged in a most dreadful war; even *a war against God!* This sermon produced great disturbance, and occasioned much opposition to him and the doctrines he preached. It was thought his enemies attempted to poison him. Going to a village, a person met him and presenting him with a cup filled with liquor insisted on his drinking it. Resolutely refusing it, the person left him, and it was observed that he threw the cup and its contents away.

His usefulness and respectability may be judged of by a letter written by Mr. Chapman, a minister at Southampton. "When I was in Jersey, (says Mr. C.) Mrs. Perrot informed me of Mr. B.'s ministry being much blessed to her, and that

there were several persons in the Island who had reason to bless God for his coming among them. I received a similar account from a person in Guernsey, who was in Jersey when Mr. B. was there, who said, *the mention of his name always afforded pleasure.*"

Mrs. Perrot just mentioned, was one of the seals to his ministry in whom he rejoiced as "his joy and crown." He lived long enough to have the indescribable pleasure of hearing of the triumphant death of this valuable woman not long before his decease. Mrs. Perrot was the grandmother of two worthy independent ministers of that time, who were educated at Mr. Bogue's Academy at Gosport, and are now remarkably useful in the Island of Jersey. This excellent woman we have heard, after Mr. B.—'s departure, began preaching herself, like the woman of Samaria, saying to her neighbours, *Come see a man that told me all things ever I did, Is not this the Christ?* Mr. B. rejoiced exceedingly to know that the word preached by him, was "like leaven hid in meal." He heard of its gradual, and powerful operations. May it continue to prevail through the ministry of these grandsons till all in this group of Islands see the salvation of God.

By a letter addressed to Mr. B. from the managers of the London Fund, from Wareham, dated 1786, it appears that he afterwards paid his friends at Jersey a visit. He says, "A considerable part of my time the past year has been spent in Jersey, Southampton, Tisbury, Hindon, Portsmouth, and some other places; where I have embraced every opportunity afforded me to preach the unsearchable riches of Christ." We have no particulars respecting his labours in Jersey at this time. It however proves that a good understanding still subsisted between him and his old friends, and that he was willing to take every opportunity to water the seed he before had sown.

From the time of his returning from Jersey in 1783 Mr. B. principally resided at Wareham with his parents, for the next ten years. During this period he was however much from home, as he preached at the villages of Corfe-Castle, Lychett, in the neighbourhood of Poole, at Burley, a village betwixt Lymington and Ringwood; and at Deanmead near Portsmouth. He was employed too for a considerable time at Broughton, and preached very often at Portsea, Poole, Wimbourn, Salisbury, and other towns.

The annual exhibition from the fund was continued to him to the close of his life, and contributed greatly towards procuring him its comforts, as his pittance was but scanty.

In the year 1792, Mr. B. married Miss Sarah Budd of Portsea, his afflicted widow. This union contributed greatly to his comforts. The tender affection shewn him by his wife, justifies the remark, that she was "*to him instead of eyes*," for the remaining period of his life.

For about two years they resided at Ringwood. Here Mr. B. preached occasionally in his own house to a few baptists in the town, (of whom the writer was one) who attended with pleasure and profit on his ministry. From hence they removed to Wareham, and then took up their residence in 1795, at Portsea. Here he spent the remainder of his life; but owing to his great afflictions was almost wholly laid aside from preaching. It was now seen that his principles were sufficient to support him. He endured for the last two years great pain from epileptic fits, and other trying circumstances. By the patience in which he possessed his soul, and the confidence which he exercised in the care of his heavenly Father, he "*glorified God in the fire*," and thus adorned the doctrine of God his Saviour. Being of a nervous habit, he was subject to great depressions, and was much harassed at times by the temptations of the enemy of his soul. About three months before his death, he was dreadfully attacked. Weeping, he said to a friend, "I am afraid that after all I have known, professed, and experienced, that it is all delusion, and that I shall perish at last."

The consistent views, however, which he had of the plan of redemption counteracted his fears, and removed his distress. He "*knew whom he had believed*, and was persuaded that he was able to keep that which he had committed to him against that day."

His last days were days of peace and tranquility. The Lord was pleased to indulge him with much of his divine presence. He was wholly swallowed up in the will of his God, and would often say, "I would not move a finger to alter the will of my heavenly Father." When his friends talked to him of going to heaven, he would reply, "I have no will of my own; I am willing to die or live as God sees fit. When I wish to depart, it is not to get rid of my pain, but to be made like my dear Lord Jesus." To one who asked him what he thought would constitute heaven, he answered, "My heaven will consist in being with Jesus, and in being like him:" and added, "I shall feel more pleasure in casting my crown at Immanuel's feet, than in having it first placed on my head, or in wearing it afterwards."

In reference to his preaching, he would say, "I should have been glad to have spent and been spent in the work of the Lord. I bless my gracious God that I have not now, nor at any time have I had, any painful reflections of ever being unfaithful to the souls of men. But, *Not unto me, not unto me, to his name be all the glory.*"

When any of his christian attendants asked him how he was, he would answer, "Very bad, but it is all right. The Lord's people generally say, It will be all well by and bye; but I say it is all well *now.*" When he had been expressing his resignation to the will of God, fearful lest it should be thought pride, he would exclaim with great energy, "What hast thou that thou hast not received? *That* (said he) shall be my funeral text, if any sermon be preached for me." When requested by his wife that some persons might sit up at night with him, he would say, "No, my dear, I have such sweet enjoyments, and *more than enjoyments* while you are asleep, that I fear persons sitting with me would interrupt my communion with my God."

Thus he continued to bear his testimony to the faithfulness of his Lord till January 9, 1811. This was the day when his happy spirit departed from a body which had been an uncomfortable residence, to gaze on the unveiled glories of his God and Saviour, and for ever to unite with the spirits of just men made perfect, in ascribing his salvation to the Lamb that was slain. To that Saviour who in life was the source of all his happiness; in death of all his peace; and is now, and will be the object of "the fullness of his joy, and of his pleasure for evermore."

His remains were deposited in a grave, behind a small chapel erected by some of his friends on Southsea Common, near Portsmouth, at his own particular request.

A Funeral sermon was preached by the Rev. Mr. Miall, in Meeting-house Alley, from 1 Cor. iv, 7.

Mr. B. was a man of good understanding, and always manifested much simplicity and godly sincerity in the whole of his conversation. His preaching proved that his mind was well stored with scripture truth. His memory was very retentive and he treasured up whatever he heard read. Hence he was able as *a scribe well instructed, to bring forth from the treasury things new and old, and to give to every one a portion of meat in due season.* If he had not the pleasure of being universally acceptable as a preacher, yet, from what has been stated, he was certainly very extensively useful. He *preached Chris*

where he had not been named, and in Jersey especially, did not build upon another man's foundation. As a missionary to this dark Island, when great difficulties presented themselves, persevering in the midst of opposition to plant the ensign of the gospel, as a standard to the honour of the Saviour, we wish him to be had in everlasting remembrance. May his zeal and faithfulness be imitated by all the servants of Christ! and his dying consolations be enjoyed by all the people of God! His life and death furnish another proof of the Saviour's care and kindness towards his servants. If he had addressed our deceased brother as he once did his disciples, *When I sent you without purse, and scrip, and shoes, lacked ye any thing?* He would have replied as they did, NOTHING.

I.

The Deity and Influence of the Holy Spirit.

Outline of a Sermon delivered at the Tuesday Evening Lecture, Crown Court, London; by the Rev. A. AUSTIN.

[Inserted by particular request.]

Grieve not the Holy Spirit of God, whereby ye are sealed.
Eph. iv. 30.

OUR subject this evening is the Deity and Influence of the Holy Spirit. A subject confessedly of great importance, especially as it is opposed in both its branches by many professing christians, and by others perverted, obscured, and abused. Accurate and scriptural views are therefore highly desirable, and ought to be sought with great diligence. May the Father of Mercies favour us with the influences of that Holy Spirit while we endeavour to collect and present to the mind the substance of the scripture testimony concerning this interesting truth!

I have said the substance of the *Scripture testimony*, for I design to regard no human suppositions, or scholastic phrases, which have often been employed with a vain aim to explain what is in itself inexplicable. I intend rather to trace facts, as they are recorded by the inspired writers, and to mark the necessary inferences of their declarations; in other words, to shew by the word of God itself—that the Holy Spirit is not a created being—that he is not the Father, or the Son of God—nor the mere power and energy of God—yet possessed of true Deity

or a partaker of the same divine nature and perfections with the Father and the Son—and also that the Holy Spirit operates savingly upon the mind of every real believer in Christ Jesus ; and therefore the solemn injunction in our text, *Grieve not the Holy Spirit, &c.*

I am aware that in prosecuting this subject, there will be involved, in some measure, the evidence of another divine truth, viz. the Deity, or proper Divinity of the Son of God. This I know, to those who love him, will not be unpleasant ; for indeed the proper Divinity of the Son of God and of the Spirit of God are truths inseparably connected. I proceed then by observing,

1. That both the Old and New Testament teach us *that Jehovah, the God of Israel, the true and living God is one Jehovah.* By which I understand one supreme, infinite, eternal Name, Nature, or Being. Nothing therefore in those scriptures can be taught opposite to that grand and fundamental fact ; should any thing, therefore, be said in this discourse which might seem opposite to it, I trust, upon close examination, it will not be found so.

If Jehovah, whom we acknowledge to be our God, be one, then must the Lord Jesus Christ, who is expressly, and repeatedly, called God, and also the Holy Spirit, who is called the Spirit of God, be partakers of the same divine nature and perfections. For if these partake of some inferior nature, then have we more Gods than one ; as an inferior cannot be the same.

2. That the Holy Spirit is not the Father, but in some respects distinct from the Father is evident—because he is given by the Father, and sent by the Father. It is equally evident that he is not the Son—he is sent as a comforter in the name of the Son—given at the request of the Son, as another Comforter to abide with the disciples in the room of Christ himself, when he had left them and was ascended to glory with the Father.

3. That he is not a *created being* is fully evident—he was engaged in the work of creation ; and being the Spirit of God must be that Almighty Spirit by which the Father, in the Son, created all things, and performeth all things. *The Spirit of God moved upon the face of the waters.* Gen. i. 2. Without the word that was with God, and was God, (John i. 2.) was not any thing made that was made. And Jehovah *by his Spirit* garnished the heavens. Job xxvi. 13.

4. That we are not to conceive that the Holy Spirit is the mere Power, or Almighty Energy of the Father is clear. The Spirit knoweth all things—searcheth all things, even the deep

things of God—and revealeth the things of God to others. These are not the properties even of Divine Energy, or of Almighty Power, for these things there must be infinite knowledge, nor can these things be done by the highest created Intelligence. To *know all things* and to *reveal future things* to others are the distinguishing perfections of Jehovah.

5. That the Holy Spirit is possessed of true Divinity, is evident from various epithets that are applied to him. These are many, I mention only two.—*The Holy Spirit*. Holiness strictly and absolutely, applies to Jehovah only. All others are only *relatively* holy. *There is none holy as Jehovah, there is none beside him.* 1 Sam. ii. 2.—*The eternal Spirit*. No Being is strictly eternal, but Jehovah. He alone is from everlasting to everlasting. All beings are dependant upon him—But the Holy Spirit is the Eternal Spirit, and consequently, possessed of true Deity. Once more, the Holy Spirit is included in the *one name* in which the ordinance of Baptism is to be administered. Thus the Divine commission proceeds, *baptizing them in the name of the Father*—May the christian administrator stop here? No, his commission is extended, and he must add, *and of the Son*—May he stay here? No, he must add, *and of the Holy Ghost*, or Spirit. Here he must stop, for his commission is completed. And surely, it is most obvious that had not the Son, and the Holy Spirit, been of the one same Divine Eternal Nature, they had not been included in the *one name*, with the Father, and constituted the object of christian baptism, in which is performed one of the most solemn acts of worship.

After what has been stated respecting the distinction of Holy Spirit from the Father and the Son, and his union with them in the Divine Nature, it will probably still be enquired, Is this distinction *Personal*? To this I reply, let it be remembered that the distinction and union in question refer to that Deity, who is exalted in Being, Majesty, and Glory, above all possible comprehension of the most exalted creatures. It does not appear to me that the precise *modus* or manner of the distinction and union peculiar to the Divine Being is revealed; though the *fact* be clearly established. That *there are three which bear record in heaven, the Father, the Word, and the Holy Spirit*, and that *these three are one*, is a truth established, not on a controverted text, but on many scripture testimonies; yet as *personal* epithets are applied, and personal acts attributed to the Holy Spirit; while we do not by the term person as applied

to the Spirit, mean a distinct Being : but simply to express that distinction peculiar to the Divine Being : but I see no impropriety in such a use of the term. But on such a subject so sublime in itself, and in its *modus* or manner, so confessedly mysterious, it appears to me most wise and safe to express ourselves in scripture language, following the example of the apostle of the Gentiles, who in treating of the truths of the Gospel, says, *which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.*

The influence of the Holy Spirit on the mind of man, is the second part of our subject. The scriptures clearly teach us that the Sacred Three are concerned in the great affair of the salvation of sinners. The Father's sovereign pleasure, or gracious good will, is the origin of that salvation—the Son of God came down from heaven to accomplish the eternal purpose by fulfilling the law in the room and stead of the guilty, and giving himself the Ransom; dying for their sins, rising for their justification, and being ascended again to glory, there, ever living to make intercession—the Holy Spirit, by means of those glorious facts, which he enabled the Apostles to record, operates upon the minds of sinners: and by means of the sacred word convinces them of sin: shews them the absolute need of Christ; discovers his suitableness and excellencies as a Saviour; disposes the mind to receive him—to live upon him—to forsake every other ground of hope before God—and to abide in Christ as its all. John xv. 26. *When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. He shall glorify me; for he shall receive of mine and shall shew it unto you.* John xvi 14. It is by the powerful influences of the Holy Spirit that any sinner is led to believe; and believing in the Lord Jesus Christ, is regenerated, quickened, sealed, or marked as the Lord's own property, and raised from a state of death in sin. It is by the continued influence of the Holy Spirit, our union with Christ, our constant dependance upon him, and all our fruitfulness in the ways of God are promoted. So the apostle prayed for his christian brethren at Ephesus, (chap. iii. 16.) *That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man.*

Hence arises the injunction in our text, *Grieve not the Holy Spirit.* In a strict sense the Spirit of God cannot be grieved.

ut the spirit of Man, and his deportment, are often such as the Holy Spirit must disapprove, and consequently be led to act towards him, as one man often does towards another, whenrieved; that is—keep at a distance—withhold assistance—and forbear to communicate good.

The Holy Spirit, is in this sense grieved, when his influence is denied; when the precious truths dictated by him are opposed, slighted, or neglected; when those evils which are forbidden are indulged; and those dispositions inculcated by him, in his word, are not sought and cultivated; above all, when the truth is knowingly and maliciously opposed; and the mighty works of the Spirit are ascribed to the wicked one.

If then the Holy Spirit is possessed of true Deity—really is the HOLY, the ETERNAL Spirit of God—the glorious agent that by means of the divine word leads sinners to Christ—procures a real union of spirit with the Lord—maintains through faith in the Son of God, the life of our souls—and by means of the divine word, opens to our minds the everlasting love and mercy of the Father, extending to our salvation, and everlasting happiness—How earnestly and constantly should we improve the Father, through the Son, for the continual influence of the Holy Spirit!—How watchful should we be, that by no unbecoming sentiments; that by the indulgence of no sinful tempers and propensities; or by the known neglect of any divine ordinances and commands, we grieve the Holy Spirit. And with all readiness should we ascribe the glory of all divine communications and enjoyments; and our full, complete, and eternal salvation, to Father, Son, and Holy Spirit; to whom be glory, and majesty, dominion, and power, for ever and ever.

AMEN.

On the Importance of Church Fellowship.

Editor,

It is a lamentable fact, that while many false professors continually intruding themselves into the churches of Jesus Christ; great numbers who are really *partakers of the divine nature*, neglect a part of their duty so important, a privilege so valuable, as that of the Fellowship of the Saints. Among the numerous readers of your Magazine, there are I doubt not, many of this description; will you permit me to address them.—

Christian brethren,

I AM not about to speak to you, as though your not having yet cast in your names among the people of God arose from a want of love to Jesus Christ, or from an imagination of superiority over your fellow-disciples; No, I address those who have felt the operations of the Holy Spirit upon their hearts; and those operations, wherever they are experienced, produce a zealous attachment to the Saviour, and respect for all who belong to him. I rather suppose that it proceeds from your never having considered the subject with all the attention and prayer which its importance demands; or it may be, in some of you, from your having such low ideas of your spiritual attainments, that you consider yourselves unworthy of so great an honor; or perhaps you are afraid to come before your brethren and tell them *what God has done for your souls*. Nor am I about to speak to you as a dictator; I know that I am not your Master; *One is your Master even Christ*, and to him alone are you accountable in this matter; but, as a fellow-disciple; as a brother who believes you are not honoring your heavenly Father, so fully as you ought; as a friend who thinks you are not so happy as you might be; permit me to submit to your candour the following reasons why every Believer should join himself to some society of Christians, professing the doctrines which he holds; practising the conduct which he approves; and maintaining the ordinances which he believes Christ has appointed for his disciples. He should do so, I apprehend,

First, that he may have an opportunity of attending to the ordinances which the Saviour has mercifully instituted for the establishment and comfort of his people. *The Lord's Supper* which is one of the principal of these, cannot I think, be attended to, according to the spirit of the institution, but by the members of a regular church, and as a church act. Bread and wine indeed may be received, and that in commemoration of the Lord's sufferings and death, either in private or in mixed company, where the communion is open to all; but not precisely as Christ appointed. If we attend to the institution of that sacred rite, we shall find that the Lord Jesus in that evening on which he was betrayed, *took bread and when he had given thanks, he brake it, saying, take, eat, this is my body which is broken for you; this do in remembrance of me.*

whom did he speak? To an individual? No, to an assembly

To a promiscuous assembly? To the multitudes who heard him gladly? Far from it; to those only whom he had selected and called out of the world; to the little family of which he was the head; the little church of which he was the pastor.

As often we eat this bread and drink this cup we *do show forth the Lord's death till he come*. To whom do we show it? To ourselves and to the world. To ourselves; we look at the bread as his body broken for *us* collectively; we look at the wine as his blood shed for *us*; we look at ourselves and fellow recipients as the unworthy objects for whom he suffered: but if amongst us we see some whom we know to be eating this bread and drinking this cup of the Lord, of the reality of whose religion we have no evidence, it damps our joy, it breaks our concord, we can no longer say for *us*. We show it forth also to the world; for while we who hope we are of the true seed of Abraham, are surrounding the hallowed board, we are practically declaring to those around us that we consider them as aliens from the commonwealth of Israel and strangers to the covenant of promise; we are warning them of the state in which they are; we indicate to them that we are a garden inclosed, while they are a barren wilderness; that we are a chosen generation, a royal priesthood, an holy nation, a peculiar people, and thus we *show forth the praises of him who hath called us out of darkness into his marvellous light*.

Who can suppose that Jesus when he instituted his ordinances, intended them to be despised? Who can imagine that he is indifferent to the way in which they are attended to, or whether they are attended to at all or not? Oh! if he ordained them for our refreshment and edification, why should we deprive ourselves of them? if we were as wise in our generation as the children of this world, we should not neglect our immunities, waste our treasures, or despise our comforts. But,

2. As the acquisition of numbers is an acquisition of strength, the conduct of that believer who does not unite himself to some church is detrimental, not only to the comfort and prosperity of his own soul, but also to the cause of God in the world, and the welfare of others. Every christian, however mean his abilities, or obscure his situation, has some gift which qualifies him for usefulness in the church; and though he may neither be eye nor hand, those who are so cannot say to him, we have no need of you. Was such a one to ask himself, what would be the consequence if his example were universally followed? he would find the only rational answer to be, The ordinances of Christ

must speedily perish from the earth, and his churches must soon be forsaken. Yes, and he should beware lest he fall into the condemnation of those of whom Jehovah demanded, "Is it time for you, O ye, to dwell in your ceiled houses and this house lay waste? Ye looked for much and lo it came to little, and when ye brought it home did I not blow upon it? Why, said the Lord of Hosts? Because of mine house that is waste and ye run every man to his own house."

3. A more intire, a more public, a more decided profession of attachment to Christ and his cause may be made in this way than can be made in any other way whatever. He who enters into church communion declares in the presence of God that he is one of his people and of *the sheep of his pasture*; and in the sight of saints and angels that he is *a fellow servant and of their brethren who have the testimony of Jesus*. He proclaims to the world, that though in it, he is not of it; and to the god of this world, that he is no longer one of his subjects, but has shaken off his usurped authority. And though a profession of religion is of no avail in the sight of God, without the thing itself, yet it is by no means unimportant. Jesus Christ has declared that whosoever does not bear his cross and come after him, cannot be his disciple; and that whosoever shall be ashamed of him, and of his words, of him will he be ashamed, when he comes in his own glory, in his Father's glory, and in the glory of the holy angels. Very many and very great are the advantages of an open attachment to the Redeemer. When tempted to glaring immoralities, or to apostacy from his ways, it is a most powerful argument, a most formidable weapon, with which to resist the adversary. The men of the world also seeing us to be a people *whose laws and manners are diverse from all people*, will be likely to forbear to entreat us to join with them in their carnal sports and pleasures; knowing that to conform to their customs is contrary to the principles of the religion we profess, they will cease to invite us, expecting only to meet with a rebuke. Nay if we are not ashamed of Jesus the world will soon be ashamed of us. Ashamed of Jesus! shall I mention such a thought? Ashamed of Jesus! Can it be possible that any should blush to own his name from whom he expects salvation? A creature ashamed of his Creator! A slave ashamed of his Redeemer! A mortal ashamed of the Almighty God! A sinful worm ashamed of him whom angels adore! What can there be in Jesus of which to be ashamed? He is the *chief among ten thousand*; yea, *he is altogether lovely*; riches honor and power

are his eternal right ; the whole Creation is under his controul ; Angels prostrate themselves before his footstool ; Apostate legions tremble at his frown ; and man—blushes to own him ! Oh how could such a one join in the song of heaven ! How could he cry Worthy is the Lamb to receive Honor and Glory ! Brethren, I *hope* you are not ashamed of Jesus.

4. Church Fellowship is important to every Christian, for the sake of the intimate communion which the members have with each other. If brotherly love be supposed to exist any where, surely it must be among the members of the same church. In any difficulty, to whom of earthly friends can a man of God unbosom himself with such confidence as to his fellow member ? From whom can he so readily ask advice ? Of whom can he expect such sympathy ? To whom look for consolation and relief, with so much propriety ? When a church of Christ is what it ought to be, its members can, like David and his companions, *take sweet counsel together* ; they can, like the few who feared God, spoken of by Malachi, *speak often one to another* on spiritual subjects. Thus their affections are drawn out, their faith is strengthened, their knowledge is increased, their souls are comforted, and their God is glorified. Nor is it a small advantage which the believer in such a situation enjoys, from being under the eye of his brethren ; for if he be overtaken with a fault, the spiritual may restore him ; if his zeal be declining, the lively may rouse him ; if his love be cooling, the affectionate, faithful words of the ardent, may be the means of kindling it afresh.

5. It behoves the disciple of Emmanuel to enter into a Christian society, because it appears to have been the practice of the primitive saints, when they had given themselves up to the Lord, to give themselves up to the church likewise. We read of the *Churches having rest* ; of the *churches of God which in Judea are in Christ Jesus* ; of the churches of Galatia unknown by face, to the churches of Judea, &c. which passages prove that there existed in the apostle's time, and with their approbation, distinct, separate bodies of Christians. We read of their *Bishops and Deacons* ; which shows them to have been what we call *regularly organized churches*. We read that “when Saul was come to Jerusalem, he assayed to join himself to the disciples ; but they were all afraid of him, and believed not that he was a disciple ;” and again that, “It pleased the Apostles and Elders to send chosen men of their own company to Antioch ;” and of Diotrephes that he received not the brethren but forbad them that would, *and cast them out of the*

church ; from which passages I think we may fairly conclude, that their communion was not open to all that might please to attend ; but that rejection and exclusion were practised amongst them. Nay almost innumerable are the passages in the Acts of the Apostles and the several Epistles, which might fairly be urged in defence of our churches, their officers and discipline ; and as reasons why those who love Jesus Christ should thus decidedly cast in their lot among his people.

My brethren, let me intreat you to consider these things ; to consider them candidly ; to consider them seriously ; to consider them with your eyes uplifted to the spirit of truth, intreating him to assist you to determine what is the path of honor and of duty. Oh ! my brethren, is it a matter of no importance to attend to the ordinances Christ has left us—to attend to them precisely according to his appointment ? Is it needless to do our utmost to maintain his worship and his institutions ? Is it a trivial thing to own him in the most full and avowed manner before the world ? Is communion with our fellow believers useless ? Is the practice of the apostles and first christians of no weight ? Ah ! how would many prophets and kings and righteous men, have rejoiced to see the days which you see, the days of which they prophesied afar off, the days of gospel light and liberty ! How would they have stood amazed and confounded had they foreseen these advantages regarded with indifference ! Brethren, will not the stiff-necked Jews, who assembled three times a year before the Lord, the Greeks, who came up to Jerusalem to keep the passover, and the Eunuch who travelled thither from Ethiopia to attend on the worship of God, rise up in the judgment against you and condemn you ; seeing they made use of the means of grace then established, while you neglect ordinances, so much superior ? Will not the daughters of Israel, who went yearly to lament the daughter of Jephthah the Gileadite, four days in a year, rise up likewise, and condemn you, if you neglect the injunctions of your dying Saviour, while you call him Lord, Lord ? Ask the haughty Sennacherib if he will forget to worship in the house of Nisroch his God ; or the riotous Ephesian if he will suffer the temple of his Diana to be despised ! Ask the Egyptian devotee if he will permit his creeping Deities to remain unheeded ; or the prostrate Indian if he will refuse that which his idol enjoins him ! “Will any of these disregard their Gods which are yet no Gods ?” Or are you, the people of the Lord the only people who condemn their glory ? Brethren, consider—

W*****d.

QUIDAM.

On a general Union of the Baptists.

Mr. Editor,

HAVING lately noticed in one of your numbers a paper on the propriety of a general Union of the Baptists, I take the liberty of following up the subject by directing the attention of the denomination to an object of so much importance and apparent utility.

A spirit of union, or, an harmonious agreement among men who profess to have for the sole object of all their proceedings, the well-being of their fellow-creatures, is not only amiable, as it exhibits the genius and spirit of the Gospel, but highly necessary, as by concurring with one another they act with an accumulative power. Unity of operation has ever been considered the most valuable requisite to the successful accomplishment of any plan, secular or spiritual ; and whatever has tended to destroy this, has enervated the arm of power, for whatever purposes it was lifted up. The various illustrious transactions which have adorned, at different periods, the Cabinet and the Field, principally resulted from the harmony that pervaded the deliberations of the one, and the plans of the other. The truth of this position is exemplified in every page of history, that relates to the successful achievements of states and communities. What but the united exertions of the Grecian colonies gave existence to those vigorous measures for their own defence, and called into exercise that patriotic courage, which repelled so completely the ambitious projects of the Persian Tyrant, and proved that strength and success are not always the concomitants of magnitude ? It was their united exertions which were productive of a spectacle the world had never witnessed before, and which it is not likely to witness again, the persevering intrepidity of a handful of men resisting the gigantic strides of towering ambition, escorted with its chosen myriads. Let us remember, *Fas est ab hoste docere*, and that many of their plans of operation may be adopted by the friends of the Gospel, and directed to objects far more important and glorious.

The religion we profess is founded upon a *Spirit of Union*, nor can it exist any longer than this spirit is felt and acted upon. It is not a mere appendage, or external ornament, that may be employed or laid aside, as circumstances require ; it is not a public periodical evidence that we give to each other of our holding the same faith ; but a principle of love towards God

and man that unites believers together by an explicit agreement to promote the divine glory, and the salvation of sinners ; to exert their united aid for the revival of a spirit of piety, and for the extension of the Redeemer's kingdom. The very life and soul of the gospel of Jesus Christ is love, and where this is felt, our zeal for his cause will be in a similar degree manifest. It was this love, this spirit of union, this oneness of sentiment and design, that fired the zeal of that chosen band who went forth from Jerusalem to evangelize the nations of the world. Let this spirit of union and zeal influence the Baptist ministers of the present day, and it will give existence to those vigorous exertions which, through a divine blessing, may effect a task much less arduous and difficult, but hardly less important, than that which was performed by the primitive teachers of Christianity.

We have numbers on our side ; all that is wanting is, harmony of counsel and design, to bring into exercise the effective strength of the denomination. If we act in concert, it is impossible to say what good we may effect for the cause we profess to have so much at heart.

That which constitutes the chief glory of the Church of Christ is its oneness. Its members, however numerous and dispersed, form but one community, governed by the same principles, and pursuing the same ultimate end. They are one family, being all the children of the same Father, one holy society, one body, actuated by one spirit. *There is one body, and one spirit, even as ye are called in one hope of your calling ; one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in you all.* Now this whole body is fitly framed together, and compacted, *by that which every joint supplieth, according to the effectual working in the measure of every part making increase of the body unto the edifying of itself in love.* This Union of the Church of Christ is not sufficiently manifested by an outward agreement of its members at the present day. And though it is the case that professors do not see eye to eye, and cannot agree with each other on various points of faith and practice, yet cannot we, as a denomination, holding the same faith and the same Baptism, unite ourselves together for the purpose of consulting on the most likely means to ensure peace and prosperity in our churches, and to support those various equitable claims which its institutions have upon the benevolence and zeal of its members ? It is highly desirable that the Ministers and Churches of our denomination should be united together, that this Union should

become visible ; a Union by which the most distant members of the community might be called to bear a part, and act in those affairs that are any ways connected with the common interests of the whole body. At present we have no centre of union, no rallying point, no means of ascertaining each others views and sentiments, on the most probable means of securing the common welfare ; no connecting medium through which we can obtain that multitude of counsel which would be attended with safety and prosperity. Hence it is that the exertions of the denomination, though not entirely fruitless, are greatly enfeebled and not productive of that measure of good which might be expected. The insulated exertions of individuals, however great their number, are never likely to be so extensively useful as the exertions of a whole community, when their talents, prudence, and zeal are brought to bear upon the same object with all the accumulated force which Union gives to the endeavours of Individuals. The attempts of the former are like those of a broken army, every individual of which may burn with the same patriotic ardour, and pursue the same glorious design, yet on account of their dismembered state, if they are enabled to keep their ground, it is all that can be hoped for ; any successful attempt upon the strong holds of the enemy can never be expected under such circumstances. But the proceedings of the latter are like the advances of a well-organized phalanx, rendered powerful by discipline, having but one object and one spirit ; animated by their numbers and their shouts, they rush forward to the field of action with all the resistless impetuosity of an overwhelming torrent. Such a union is wanting amongst the ministers and members of the Baptist denomination, to give greater efficacy to their exertions for the interests of Zion. It would naturally tend to strengthen each others hands, to confirm the feeble knees, and to raise the drooping spirits of those who at present appear to be labouring in vain and spending their strength for nought ; it would rouse the zeal and courage of others and animate them to press forward in the path of duty, though beset with difficulties ; it would call forth a public spirit, which is very much wanting, and promote love and concord between distant branches of the Church of Christ ; it would unite ministers by the strongest ties of mutual interest and affection, and cause them to feel in a measure which perhaps many of them have not yet felt, the great importance of diligence and earnestness in that great work in which they are engaged. Thus, while it would tend to each

others spiritual profit and edification, when met together, it would send us home to our respective charges, animated and encouraged. Guided by the wholesome and wise deliberations of Brethren met for the sole purpose of adopting the most likely measures, under a divine blessing, to produce a revival and flourishing state of Religion in our churches, we should know how to act with prudence and safety, in our individual capacities, in those spheres of usefulness, where the great Head of the Church has placed us. For we know that too frequently an undertaking is rendered abortive for want of prudence and wisdom in managing it. This might be obviated, if the various undertakings of churches, or associated churches, came before the denomination in a collective form, where they might be considered and recommended to that degree of public patronage which their several merits claimed.

It may, perhaps, be enquired by some, Where is this general Union of the Baptists to be held? Who are to meet? When, and for what purposes? To these I would reply;—Let the meeting take place in London, once a year, at that time which might be judged most convenient. London, perhaps, would be the most convenient place, as it is large, central, contains a number of Baptist churches and ministers, and is visited during the course of the year, by many of our country brethren. The persons who meet should be ministers and messengers from the churches, either individual or associate, by which the state of the churches would be known. Such a meeting would embrace the welfare of our churches, the prosperity of our academies, missions, itineracies, cases, widow's funds, &c. and give that patronage to the Baptist Magazine which would render it the permanent and authentic repository of the views and proceedings of the denomination. Much more might be done for all these institutions than has ever yet been done. Their importance to us as a denomination is very great, they highly deserve the patronage and support of the whole community, and loudly call for both at the present day. The exertions that have been made by the Bristol friends for the erection of a new academy, merit the attention of the denomination at large, and call, we hope, not in vain, for their generous support. Were the united churches to take this institution into consideration, in the course of two years the debt might be liquidated by annual collections, and the funds placed upon such a footing as to render the institution as respectable as any in the kingdom. Brethren, we have the means within ourselves; all that is wanting is a Union,

to bring those means into exercise, to give them force, and to direct them to proper objects; then through a divine blessing, the work will prosper in our hands.

CRITO.

On the Office of Coroner.

Mr. Editor,

THE English constitution, notwithstanding its faults and blemishes, has justly been the admiration, and oftentimes the envy of the world. One of its excellencies which stands unrivalled, is, that of trial by jury; another, though not so splendid, nor strikingly noticeable, is the royal appointment of Coroners in the different counties of the kingdom. It is a very antient office; by statute, 4th Edward I. the Coroner's judicial capacity is ascertained, so that when any person dies suddenly, or is slain, or dies in prison, it devolves upon the Coroner of that division to make legal enquiry, but this can only be done upon *sight of the body*; this excellent law is one of the things that prevent assassinations in England, which are frightfully frequent in some countries of Europe.

I very much suspect that the existence of such a law in the Jewish code first suggested the hint to our ancestors, for when the Most High God became the Legislator and King of the seed of Abraham, amongst the statutes founded in wisdom, and adapted for happiness, was that of a sort of inquest by the elders and judges of the city nearest to any accident cognizable by that law; the chief design of which seems to have been the prevention or detection of murder; thus the original statute runs, Deut. xxi. 1—8. “If any one be found slain in the land which the Lord thy God giveth thee to possess it, lying in the field, and it be not known who hath slain him; then thy elders and thy judges shall come forth and they shall measure unto the cities which are round about him that is slain: and it shall be, that the city which is next unto the slain man, even the elders of that city, shall take an heifer which hath not been wrought with, and which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a rough valley, which is neither eared nor sown, and shall strike off the heifer's neck there in the valley: and the priests and the sons of Levi shall come near, (for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord,) and by their word shall every controversy and every stroke be tried. And all the elders of that city, that are next unto the slain man

shall wash their hands over the heifer that is beheaded in the valley : and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. And the blood shall be forgiven them." That is, to use the words of Bishop Patrick, "The guilt shall be removed from them, which in some sort would have lain upon them, if they had taken notice of a murder committed so near to their city ; nor made inquisition after it, and expressed their abhorrence of it."

Beau-de-sert.



Further Remarks on Eating Blood.

Among the pages of the last Magazine I read an extract from Murray's Writings by Theogenis, who wished a Correspondent to give further information concerning that matter, to which I have undertaken to do from a very judicious Writer of the Baptist denomination. Dr. Gill, in his Comment on *Acts xv* 20, after some remarks concerning the ceremony of eating flesh and blood in old time, has the following words,

"The reason of this law was, because the blood, which is the life, was given in sacrifice for the life of men, to be an atonement for them ; wherefore to keep up a just reverence of the sacrifice, and to direct to the blood of the great sacrifice of the Messiah, blood was forbidden to be eaten, till that sacrifice was offered up ; and then that blood itself was to be spiritually eaten by faith : and now if eating of blood in general was morally evil in itself, it would be a monstrous shocking thing in the Christian religion, that the blood of Christ is to be drank, though it be to be understood in a spiritual sense : the law against eating blood was very strictly observed by the Jews, and severely punished ; whosoever ate of blood, but the quantity of an olive, if he ate it wilfully was guilty of cutting off ; if ignorantly, he was to bring a sin-offering. James knew that the breach of this law would give great offence to the Jews, and therefore for the peace of the church, he moved that the Gentiles might be wrot to, to abstain from blood, and which was agreed to and done, and this was attended to with much strictness by the primitive christians, who seemed to have observed this advice in the form of law, and thought it criminal to eat blood ; but in process of time it was neglected ; and in Austin's time abstinence from blood

was derided as a ridiculous notion, and it is at least now high time that this, and every thing else of a ceremonial kind, was dropped by Christians; though where the peace of the brethren is in danger, this, and every thing of an indifferent nature should be abstained from."

F. F.

A FAITHFUL MINISTER AND HIS CHARGE.

Addressed to a Congregation whose Minister was recently called from his labour to his reward.

ONE cannot help viewing with grief the reception which such an instructor meets with when placed in the centre of a great city. In such a station he may present, (as your late instructor did,) the inestimable treasure of the gospel, not only on the Lord's-day, but in the course of the week. What then did you see? The merchant rushes to the exchange, heedless of his privilege: if reminded of the house of prayer, he replies, "I have no time now; I pray thee have me excused." The banker, engrossed with the gold that perisheth, forgets that gold tried in the fire, which would really make him rich; and he also prays to be excused. The stock-broker, hastens to his one object, and enquires of the first man he meets, "How are things now?" Would to God he knew! Would to God he had asked your late minister as to the real state of things: things that infinitely more belong to his peace, than those he seeks! The lady, drives hastily by to purchase a toy, totally unmindful of that pearl of great price now freely exhibited without money. In the mean time, we are deafened with the clamour. Commerce with its ten thousand voices seems to cry aloud, "Money is the one thing needful." Crowds pressing to the temple of mammon are ready to trample you under foot, as you endeavour to approach the temple of God. Besotted men! To pursue business is your duty; but to pursue that *only* is your crime. What! has wisdom so long cried amongst you for this? Has she uttered her voice in the chief place of concourse, that scorers should still delight in their scorning, and fools hate knowledge? What shall it profit you, cries her preacher, if ye gain the whole world, and at length lose your souls? Or, what shall a man give in exchange for his soul? Some, with a death-like apathy, remark, He seems a good man: others say, Nay, but he deceiveth the people: when will he

die and his name perish? We reply, *Never*. For at length the judge himself rises up and pronounces, Blessed is that servant—yea, blessed are those servants whom the Lord when he cometh shall find watching!

Let us allow something to imagination. Let us suppose your late Minister to rise like Samuel from the dead. Suppose him to learn that some of you his late charge, had begun to recollect yourselves: had resolved to pray, to turn to God, to embrace his Son, and to obey the Gospel;—nay, that some of you even think you do serve God, because you begin to pay a formal attention to the externals of religion, and admit the general truths which he preached. I ask would he not say to such, like Samuel on another occasion, “Ye serve God! what meaneth then the bleating of the sheep in mine ears, and this lowing of the oxen that I hear? What meaneth this frequent breaking of the Sabbath, by business or pleasure? What meaneth this chosen friendship with the enemies of truth,—this idolatry of the world—this strangeness to the active servants of your Lord’s house—this slighting of his children—this neglect of his only begotten Son? Ye serve God. How is it possible to serve God through such days of vanity and nights of carnal amusement? Can this be the service of that God who loathes a mere lip-service?—who cries, My Son give me thine heart? Oh that thou, even thou, at least in this thy day, knewest the things that belong to thy peace.

But away with the phantoms of imagination, while certain realities demand our attention! I am bound to denounce a truth firmer than the heaven or earth; I am bound to denounce that your late minister shall return from the dust, not as a preacher, but as a witness; not as a warning voice, but as an unquestionable evidence. For the day cometh that shall burn as an oven, when all the proud, and all that do wickedly shall be as stubble.—When these massy pillars shall give way; when this temple shall be crushed in dust; when these tombs shall be opened; when these dead shall awake! Marvel not at this, for the hour is coming in the which all that are in the graves shall hear the voice of the Son of God and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. Then will your late faithful minister present his testimony to his Lord and Judge, respecting the impenitent of his charge. He will declare, near thirty years I stood on my appointed watch; I knew no rule but thy word; and declared the message which thou

gavest me. I hearkened and heard, but they spake not aright; no man repented of his wickedness, saying, What have I done? Every one turned to his course as the horse rusheth into the battle. I called unto them from my pulpit, I sent warnings and invitations to their houses, I exhorted them as friends, I cried as a watchman, I entreated them as a father; Turn ye, turn ye, for why will ye die? O my God, thou that searchest the hearts and triest the reins, thou knowest this." May his hearers also know it, before they follow him to the silent grave!

ADHIAH.

Papers from the Port-folio of a Minister.

Retirement.

THE 'one thing needful' will be forgotten if we do not set aside a portion of our time for the purpose. I feel that all I know and all I teach, will do nothing for my own soul, if I spend my time as most people do, in business or company—even the best company. My soul starves to death in the best company, and God is often lost in prayer and ordinances. "Enter into thy chamber," said he; "and shut thy door about thee." Some words in scripture are very emphatical; 'Shut thy door' means much: it means, shut out, not only nonsense, but business—not only the company abroad, but the company at home: It means let thy poor soul have a little rest and refreshment; and God have opportunity to speak to thee in a small still voice, or he will speak in thunder. We ought to understand this who have heard the loud voice so often and in so many ways. I am persuaded the Lord would have spoken more softly if we would have shut our door; nor do I believe the children would have fallen into the fire, nor out of the window in the mean time. Let us think of this, for who can tell what the next loud call may say? It has called for our children already, and it may next call for us.

Cecil's Life.

Self-Denial.

THE subject of self-denial has much occupied my mind of late. It is a matter that cannot be too often considered, that real happiness, health, order, peace, and bounty, depend on self-denial. If nature in its wild state and wishes, and indulgent sensualities is to be humoured, a dose of poison is brewing—a scourge for the fool's back is preparing—like drunkards who sit down in good humour to tipple, but soon proceed to black eyes.—"No man ever found a happy life by chance, or yawned it into being with a wish. Even

the kingdom of heaven suffereth violence, and the violent only take it by force. So that perfect peace may be won by perpetual war; and the health of the spirit, by the *death of the flesh*. My old maxim is—That religion will cost us something, but the want of it infinitely more. *Ibid.*

Avarice.

THE avaricious man is not only the dirtiest and most laborious slave the devil employs, but he is the only one who serves him for *nothing*. While men of a humane and liberal mind, sympathize in all the happiness they behold, and thus in one sense may be said to enjoy the possessions of others, the Miser dares not enjoy what is his own. He is the most mercenary of all creatures, yet is he daily and hourly making the most disinterested sacrifices: and what is most extraordinary this selfish wretch submits to the severest mortifications, for the good of those whom he often hates, and by whom he is always despised. Incurably mad, he certainly is, but with so much *method*, that he keeps on the outside of Bedlam. In short, avarice is a passion which age enlivens, weakness strengthens, and possession sharpens. It converts man into a lamentable laughing-stock. It first impoverishes him by *Gold*: it then degrades him into the *turnkey*, not the tenant of his house; the slave and not the master of his wealth.

Colton's Hypocrisy.

Paganism and Christianity contrasted among the same People.

Near Juggernaut. ‘Numbers of pilgrims die on the road, and their bodies generally remain unburied. The dogs, jackals, and vultures seem here to live on human prey. The vultures exhibit a shocking *tameness*. The obscene animals will not leave the body sometimes till we come close to them.—Wherever I turn my eyes I meet death in some shape or other.’

‘I beheld another distressing scene this morning at the Place of Skulls—a poor woman lying dead, or nearly dead, and her two children by her, looking at the dogs and vultures which were near, and which ‘sometimes begin their attack before the pilgrim be quite dead.’ ‘The people passed by without noticing the children. I asked them where was their home. They said, they had no home but where their mother was. ‘O, there is no pity at Juggernaut, no mercy no tenderness of heart in Moloch’s kingdom.’ *Buchanan.*

‘O miserable sight! I have found the path-way stopped up by the sick and wounded people, perishing with hunger, and that in a populous neighbourhood where numbers pass by, some singing,

ers talking, but none shewing mercy, as though they were dying
eds, and not dying men.'

Baptist Missionary.

Tanjore. 'On Sunday three sermons were preached in three dif-
ent languages,' in 'the church built by Mr. Swartz.—I was sur-
sed here at the sound of the iron pen engraving the Palmyra
f—Mr. Kohloff assured me, that some of the elder students and
echists will not lose a word of the preacher, if he speak deliber-
ly.—As I returned from the church, I saw the Christian families
ing back in crouds to the country, and the boys looking at their
as (palm leaves.) *What a contrast, thought I, is this to the scene*
Juggernaut! Here there is becoming dress, humane affections
d rational discourse. I see here no skulls, no self-torture, no
f-murder, no dogs and vultures tearing human flesh. Here the
ristian virtues are found in exercise by the feeble-minded Hindoo.'

Buchanan.

QUERY.

IF Baptism is an ordinance of the gospel, equally sanctioned as
e ordinance of the Lord's supper, by him that is the divine Head,
d spiritual Legislator, of his Church; on what ground can a per-
n who is not a Minister of his word be justified in administering
e former, and not the latter? If any of your kind and numerous
respondents will favour me with their thoughts, through the
ean of the Baptist Magazine relative to the decision of the new
stament respecting the above, they will oblige

OAKS.

Obituary.

MRS. LLOYD.

ON Monday, January 13, 1812,
d at Holloway, near Highgate.
s. Rebekah Lloyd, who had
n an honourable member of
church of Christ, in Dean
et, Southwark, under the
toral care of Mr. Button, for
enty years.

The happy frame of her mind,
ing her last confinement, and
en in the prospect of death,
l appear from the following pa-
tic letter sent to Mr. Button,
her affectionate husband, pre-
us to his preaching her funeral
mon, on Lord's-day, January

My dear Sir,

THE distress of mind
which I feel at the present mo-
ment, in contemplating the loss
of my valuable wife, almost ren-
ders me incapable of fulfilling
my promise, in giving you some
account of the comfortable state
of her mind for months past, and
the faithfulness of God to her in
her last moments; but being en-
couraged and assisted by some
kind friends, who attended her
dying bed, and for the edification
of the Church, and those who are
followers of the meek and lowly
Jesus, I will endeavour to state a
few things respecting her that

may, by the blessing of God, be of use to survivors.

About twelve years since, during the time of my being confined with a severe fever, and there was considerable doubt whether or not I should be restored, it was with her a most anxious time, her prayers were constant and fervent, and it was the pleasure of the Lord that she derived much comfort from the 31st Psalm, so much so that she since has often said she was fully persuaded that my life would be spared. Out of this Psalm she selected a text for her Funeral discourse, the 58th verse, *Into thy hands I commit my Spirit, thou hast redeemed me O Lord God of truth.* The words are precious, and fully expressive of her alone confidence in the blood and righteousness of Jesus, on which she entirely built her hopes of salvation, and though often mourning under a body of sin and death, and the subject of many doubts and fears; when the cloud was removed, and a ray of heavenly light shone in upon her soul, she would say, "By divine grace I am yet enabled to adopt the language of the Psalmist, *Thou hast redeemed me, O Lord God of truth.*"

For the last two years, and particularly the last twelve months, she has evidently been meetening for glory, and dying to the things of time and sense; and so convinced were many of her friends, who were most intimate with her, that her stay here was but short, that they were by no means surprised at the event. One of her dear Sister travellers resident at Peckham, and with whom she has often taken sweet counsel, when informed of her death, though she had not seen her for nine months past, said—"she has long been waiting for

the change, and is gone to the enjoyment of that rest for which she so much panted and so much desired. Since our removal to Holloway, she has enjoyed the same happy frame of mind, unmoved by any additional worldly accommodations, she would say, Thanks to his name for me and her.

But they are not my God.

These things must perish with the using, my desire is to the enjoyment of durable riches and Righteousness.

You heard, my dear sir, in the address of our kind friend at her grave, that since we have lost his neighbours he has had so many sweet opportunities of conversation with her, and acknowledged that her removal in this respect would be a great loss to him; he further said that he had no recollection of more than one instance of visiting any friend whose mind was so completely absorbed in heavenly meditation, and a constant desire to be delivered from a body of sin and death, and to be in possession of the rest which remaineth for the people of God. This was a topic which at various times gave her pleasure to converse about, and with a smile, she would say, *This is all my satisfaction and all my desire.* On several occasions, when in converse with some of her relations and friends they would say to her, "What will you give up your husband and children, and leave them in the wilderness?" She would say, "Ah! this is my anxiety, this is my trouble, and my weakness, but my heavenly Father is able to take care of them, and provide for them better than I can—I will leave them in his hands, in the hands of my covenant God, who has done such great things for them and me."

As she approached the time

onfinement, she evidently great conflict in her mind, as often in a very low de-
ing state: she would say, a poor ungrateful crea-
notwithstanding past mer-
I find fightings without and within, but my comfort is
y heavenly Father changes
this is my mercy."

the day preceding her de-
she was unusually cheerful,
was observed by the family;
friend, who was with her
hour of trial, and had visit-
r some days before, and
her in a very low frame;
"The Lord is a strong hold
e of trouble." Her answer
"Ah! he is all-sufficient,
am a poor unbelieving
re, I think never so much
of late, so desponding, and
has been permitted to ha-
ne very much." When her
saw her on the morning of
ay which she was confined,
id that since she had been
ill, she had had many sweet
precious promises on her
particularly those words,
ough God I shall do va-
," which she repeated se-
times; but said she, "I am
afraid to think that they be-
to me; I find indwelling
ch a burden, and such a
to my soul." Her friends re-
ed what a happy change it
e, when we drop these mor-
dies, and are freed from sin;
answer was, "It will indeed."
e approached the moment
r trial, she repeated these

ase believer, cease thy fears,"
nmediately she was deliver-
As soon as she could speak,
reat emphasis she said, *Bless*
ord, O my soul, and all that
hin me, bless his holy naace.
he same friend, who called

the next day, she acknowledged
the Lord's kindness to her, and
said, "I have had some sweet
promises, but I was afraid to think
that they belonged to me; but I
am sure now they do." She was
charmingly the whole of the day,
much better than usual on such
occasions, and on the whole had
a much better time than com-
mon.—Thus just as we were on
the mount of rejoicing and thank-
fulness, in the happy prospect of
her doing well: at twelve o'clock
in the morning of the third day,
she was taken with a most violent
shivering fit, which was very se-
vere, and lasted a considerable
time: this is supposed to have
been the commencement of her
great sufferings and pain, which
lasted till the Monday following,
being the sixth day of her con-
finement.

On Friday, when her friend
called upon her, she was in great
pain, unable to converse much,
she asked her how she found her
mind; and was answered, "Some-
times a little on the mount, and
again in the valley."

On the evening of the sabbath-
day, though under most severe
pain, she was comfortable in her
mind; she said to me, "My dear,
do not grieve and injure your
health, but go to bed, I am going
to bed;" which she repeated, "I
am going to bed." She exhorted
some of her younger children to
seek the Lord; "Remember, my
dears," said she, "you are not too
young to die." She expressed
her thankfulness to her eldest
daughter, for her attention to her,
and hoped the Lord would bless
her, and keep her from evil; she
took her two eldest sons by the
hand, and kissed them; she then
said, "God bless you, my dear
boys, I know no difference in any
of my children, they are all dear

to me ; I hope you will be spared to grow up and be a comfort to your father, when I am gone." When I stood weeping by her bed, she said with much concern, "Do not weep my dear, why should you weep?" "My distress," said I, "is great, your pain is so acute, and the means do not seem to be blessed in affording you relief." In answer, she said,

"Tho' painful at present,
 'Twill cease before long ;
 And then, O how pleasant,
 The Conqueror's song !"

My pains are certainly great—

"But Jesus can make a dying bed,
 Feel soft as downy pillows are ;
 While on his breast I lean my head,
 And breathe my life out sweetly there

Her pain about this time was something abated, though she had no sleep the whole of the night.

On the Monday morning, she took scarce any notice whatever ; the infant, which had the whole of her illness, been much upon her mind, was now not mentioned. When the physicians came about one o'clock, she answered them several questions which they put, with perfect composure, though her mind was evidently engaged on things divine. When they left the room, one of her friends took a seat by her bed-side, and asked her if she knew her ; she replied, "Yes," and mentioned her name. "Are you now in great pain?" She replied, "No." Her friend said, "If the Lord is about to take you, are you now willing to be gone?" She answered, "O yes!" which were the last words she spoke ; and in about ten minutes afterwards, she fell asleep in Jesus, without even a struggle or a groan !

Thus, my dear sir, have I given a few particulars of one of the excellent of the earth, in her the

Church have lost a praying
 ber—you have lost a friend
 much respected you—but I
 no words to express the loss
 we as a family have sustained

I am, dear sir,

Your's in the best Bo
 24th Jan. 1812. R. L

DR. VANDERKEMP.

At the Monthly Prayer Meeting for the Missionary Society held at Aldermanbury Post on Monday the 2nd instant Burder announced to the congregation, the loss which the Society has sustained by the death of Dr. Vanderkemp, zealous and indefatigable missionary, we had almost said Apostle of Caffraria. Possessor of the honours of literature, enjoyments of science and of all the comforts of the circle in which he was loved and respected ; he cheerfully let that men usually hold dear, to the full value of which his mind was of a class that rendered him in the highest degree acceptable—to preach Jesus Christ among the hordes of Caffraria.

Such of our readers as had been acquainted with the character, manners and habits of those wandering tribes, at the time Vaillant travelled in that country may have traced the effect of this excellent man's labours among a people so rude and degraded, with peculiar pleasure. Several of those whose names and atrocities were become familiar to us through the narrative of the Traveller we have been happy to recognize under a new character in the journal of the Missionary. But he rests from his labours ; his memory shall be dear to yet unborn in that country, the fruits of the gospel he carried thither, shall follow him

engthened train to the presence of his Lord, where he that did sow and they that shall reap, shall rejoice together. May he who hath received gifts for men

call forth many more such labourers, whose energies shall be devoted to the noble work in which Vanderkemp lived, and in which he died, saying, "All is well."

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice: and on the principal arguments advanced and the mode of reasoning employed by the Opponents of those Doctrines, as held by the established Church: with an Appendix, containing some Strictures on Mr. Belsham's Account of the Unitarian Scheme, in his Review of Mr. Wilberforce's Treatise. By William Magee, D. D. Senior Fellow of Trinity College, and Professor of Mathematics in the University of Dublin. A new Edition, on an improved Plan, with large Additions. 2 vols. 8vo. Price 1l. 4s. Cadell and Davies.

The Perfections of God are the source of the highest gratification of which the human mind is susceptible. Their exercise towards the varied character of created Being forms a subject of the most stupendous interest to engage our contemplation, and concerning which a well-informed understanding is of unrivalled importance. Every man who indulges any thing like close thinking on the subject, cannot avoid the consciousness that himself, in common with this whole species, stands degraded in the scale of moral excellence: and in what manner the divine perfections will apply themselves to his character, and affect the well or ill-being of his future existence,

Vol. IV.

becomes a matter of the most serious enquiry. The unfailing beneficence of universal Love encourages the most lively hope; but the inflexible justice of that holy Being who necessarily abhors iniquity, appals the soul with dread. By what means these may be brought to harmonize, and whether their united display will be a blessing or a curse to man; are questions which Philosophy has never been able to solve, and which therefore lead us most earnestly to desire a discovery of the mind of God respecting them. Our wishes herein are amply gratified by the Jewish and Christian scriptures. The doctrines of Atonement and Sacrifice, which lie at the foundation of their testimony, and which are interwoven with every portion of their history, afford us the fullest information respecting the ground on which mercy and truth meet together, and righteousness and peace embrace.

Those spotless beings who find increasing bliss in every new development of the Divine Glory, are deeply affected by these discoveries, and desire to look into them, to extend their knowledge, enlarge their admiration, and increase their joy in the Deity they love. But it is one of the evils attendant on a state of moral delinquency, that the mental taste is defiled and the judgment per-

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verted. Hence, as the idea of an all-powerful and all-seeing Spirit, watching over every emotion of a man's heart, and every action of his life, would fill the soul with intolerable apprehensions, if it were admitted that the general course of the affections and the prevailing habit of the life are at variance with the revealed precepts of that great Spirit, and exist under his decided disapprobation; men in general are pleased to envelope the divine perfections with a sort of misty confusion, that they may not have the objects of his disapprobation definitely and precisely exhibited to their understandings, and brought into immediate contact with themselves. If any circumstances compel them to pay some attention to the divine character, that attention is constrained, and of course partial. This state of things has given rise to multifarious and distorted representations of Deity, which have come before the world in the systems of many religionists, who have exemplified little else than the entire absence from their minds of those just and comprehensive views of the divine character which are derivable from the Scriptures.

Our intelligent readers will ere this have perceived why the doctrines of Atonement and Sacrifice which appear, to many, so simple and clear in the pages of Revelation, are sometimes invested with a peculiar character of indistinctness, if not confusion, partly through the shifting sophistry of those who have opposed them, and partly through the partial or imperfect, not to say incorrect, representations of some of their advocates. The theological student, who wishes to be thoroughly acquainted with this momentous subject, in all its bear-

ings and aspects, that he may be able to meet any opponent with every advantage in his hands, will find that he hath a circle of small circumference to tra- through; he will meet with many congeries of ideas of very opposite orders and of very difficult analysis; he will often be driven from facts to reasonings, and again from reasonings to facts, he will be glad to have recourse to first principles, that he may set again in the path from which he was drawn by ingenious sophistry, or misled by confidence in a guide but partially acquainted with the way. The learned and elaborate work in our hands, distinguished by accurate criticism, eloquent diction, and forcible reasoning, will be a valuable acquisition to his resources, and afford him small assistance in the prosecution of his researches.

A regular analysis of these volumes is more than our limits would admit, even did the learned professor's arrangement of his materials favour such an attempt. We must therefore content ourselves with a general and candid recommendation of the work to the attention of every one, and especially to that of every teacher of christianity, who wishes to obtain enlarged views and just conceptions of the important doctrines it discusses. We cannot be understood hereby to pledge ourselves to the support of every sentiment the professor has advanced, in a discussion so complete, ample, and varied; of those our readers will assuredly form their own judgments, but we imagine there are very few theologians who can peruse these volumes without a considerable addition to the stock of ideas on the subjects of Atonement and Sacrifice. To this recommendation we will now

to join a few passages, as at once simplifying the closeness of the author's reasoning, and inviting to attentive perusal of his work. Adverting to the position respecting the efficacy of repentance, which is a favourite topic with the Socinian opposers of the doctrine of Atonement; the professor enquires, If the Attributes of Deity demand that the punishment should not outlive the crime, on what grounds can we justify those temporal dispensations, in which the enjoyment of blessings procured by voluptuousness, is not instantly restored, on a man's repentance and amendment?

If the justice or goodness of God require that punishment should not be inflicted, when repentance has taken place, it must be a violation of those attributes to permit any punishment whatever—the most slight or the most transient.

Now let us enquire, whether the conclusions of abstract reasoning will coincide with the deductions of experience. If obedience be at all times our duty, in what way can present repentance release us from the punishment of former transgressions? Can repentance annihilate what is past? Or, can we do more, by present obedience, than acquit ourselves of present obligation? Or, does the contrition we experience, added to the positive duties we discharge, constitute a superfluous merit, which may be transferred to the reduction of our former demerit? And is the justification of the philosopher, who is too enlightened to be a Christian, to be built after all upon the absurdities of supererogation? "We may as well affirm," says a learned Divine, "that our former obedience atones for our present sins, as that our present

obedience makes amends for antecedent transgressions." And it is surely with a peculiar ill grace, that this sufficiency of repentance is urged by those who deny the possible efficacy of Christ's mediation; since the ground on which they deny the latter, equally serves for the rejection of the former: the *necessary connexion* between the merits of one being, and the acquittal of another, not being less conceivable, than that which is conceived to subsist between obedience at one time, and the forgiveness of disobedience at another.' Vol. I. p. 5—8.

On the doctrine of *pure Intercession* in opposition to that of *Atonement*, it is stated, 'The first and most important of the objections, we have now to consider is that, which represents the doctrine of Atonement as founded on the *divine implacability*,' and the observation made an hundred times before, but never attended to by the opponents of the doctrine, is again repeated: 'The sacrifice of Christ was never deemed by any, who did not wish to calumniate the doctrine of atonement, to have *made* God placable, but merely viewed as the *means* appointed by divine wisdom, by which to bestow forgiveness. And agreeably to this, do we not find this sacrifice every where spoken of, as ordained by God himself?

'But still it is demanded, "In what way can the death of Christ, considered as a sacrifice of expiation, be conceived to operate to the remission of sins, unless by the appeasing of a being, who otherwise would not have forgiven us?" To this the answer of the Christian is, "I know not, nor does it concern me to know, in what manner the sacrifice of Christ is connected with the forgiveness of sins; it is enough that this is

declared by God to be the medium, through which my salvation is effected. I pretend not to dive into the councils of the Almighty. I submit to his wisdom, and I will not reject his grace, because his mode of vouchsafing it, is not within my comprehension." The fact is, the want of discoverable connexion has nothing to do with either. [Atonement or Intercession.] Neither the sacrifice, nor the intercession, has, *as far as we can comprehend*, any efficacy whatever. All that we know, or can know of the one, or of the other, is, that it has been appointed as the means, by which God has determined to act with respect to man. So that to object to the one, because the mode of operation is unknown, is not only giving up the other, but the very notion of a mediator; and if followed on, cannot fail to lead to pure deism, and perhaps may not stop even there.' Vol. 1, p. 21—27.

We could wish to insert the whole dissertation on the "difference in the reception of the sacrifices, of Cain and Abel;" our room confines us to the following extract:—

'Abel, in firm reliance on the promise of God, and in obedience to his command, offered that sacrifice which had been enjoined as the religious expression of his faith; whilst Cain, disregarding the gracious assurances that had been vouchsafed, or at least disdaining to adopt the prescribed mode of manifesting his belief, possibly as not appearing to *his reason* to possess any efficacy or natural fitness, thought he had sufficiently acquitted himself of his duty, in acknowledging the general superintendence of God, and expressing his gratitude to the Supreme Benefactor, by pre-

senting some of those good things which he hereby confessed to have been derived from his bounty. In short, Cain, the first-born the fall, exhibits the first fruits of his parents' disobedience, in his arrogance and self sufficiency of reason, rejecting the aids of revelation, because they fell not within *its* apprehension of right. He takes the first place in the annals of Deism, and displays in his proud rejection of the ordinance of sacrifice, the same spirit which in latter days, has actuated his *enlightened* followers in rejecting the sacrifice of Christ.'

A Vindication of Mr. Lancaster's System of Education from the Aspersions of Professor Marsh, the Quarterly, British, and Anti Jacobin Reviews, &c. By a Member of the Royal Institution. Gall & Curtis.

WE certainly do live in an age of *extraordinaries*. Astonishing discoveries are constantly pressing upon our attention from every branch of Science; things that were wont to be regarded as the very *Elements* of Nature, have been *decomposed*, and proved to be compounds of materials never suspected to have existence together till this discovering age detected their coalition. When we are thus outstripping all former generations in philosophical and experimental research, cannot be reasonably expected that our knowledge of Ethics and Theology should remain stationary. If any of our pious forefathers imagined that no *improvements* could take place in the first principles of these important branches of human science, they would have stood corrected immediately on being introduced to some learned professors or keen eyed critics of the present day.

me of these have discovered at the general circulation of the scriptures, without note or comment, must eventually prove highly injurious to the well-being of an Establishment, which they assert is founded on those scriptures, and the whole rubric and armulary of which may undoubtedly be proved therefrom! Whether this discovery ought to be announced to the world as the result of a variety of repeated and well-conducted experiments, or whether these worthy gentlemen wish to be considered as only theoretical moralists and theologians, we are not at present authorised to assert.

The public have been indulged with no little variety of contradictory and extraordinary opinions respecting the *Education of the Poor*. By this term we suppose it is generally intended to convey the idea of furnishing the poor with knowledge of that kind and degree which will best qualify them for the discharge of the duties of their station, with comfort to themselves, and advantage to society at large—not omitting the consideration of the relation which they stand to a future state, and the propriety that those whose comforts are very greatly increased by the labours of the poor in this world, should adopt the best measures for enlightening their minds and forming their principles in order to their happiness in the world to come.

A learned Bishop in the West sometime since declared his opinion, that all this will be best accomplished by giving them—no instruction whatever. “There must be an ignorant class to do the drudgery of the community.” The aspect of things has changed, and the promulgation of that opinion, and the right reverend

prelate is become, with many other anti-instructionists, a patron of Dr. Bell’s System of Education, for the instruction of the Poor, on a plan, falsely, and very improperly, termed *National*.

Dr. Bell’s partizans seem to have outstripped all former supporters of paradoxical assertions. According to their arguments, if the poor *must* be instructed, and two plans are proposed for our approbation in order thereto, the preference should be given to that which is most expensive, and conveys the least portion of knowledge, in a manner the most laborious to the teachers, and the most difficult and painful to those instructed!

The circumstance of many avowed advocates for popular ignorance becoming the zealous patrons of a plan for educating the poor on Dr. Bell’s system, at first occasioned considerable pause in the minds of plain people; but the matter begins now to be regarded in its true light, and these gentlemen are generally understood to be pursuing their old object in a new way, more compatible with the existing state of public opinion. The question before the public, to which the volume before us relates, is not a question whether the poor shall be educated according to the system of Dr. Bell, or according to that of Mr. Lancaster—the true state of the question, in many thousand instances is, and will be, shall the poor receive *any* instruction or *none*? We are acquainted with a populous town, in which Mr. Lancaster’s system has been in part introduced, and several hundreds of the poor instructed thereby. A liberal-minded member of the establishment earnestly recommended its general adoption, and it is probable

he would have prevailed; but a clergyman recommended Dr. Bell's system as far preferable. Public meetings were called, resolutions adopted, and large subscriptions collected—since which not a single step has been taken, nor appears likely to be taken, for instructing the children of the poor in that town. Where circumstances have not admitted of thus setting the business completely at rest, an attention to a few particulars will make it plain that the adoption of Dr. Bell's system is, in effect, to consign over to ignorance a considerable part of the population. First, Dr. Bell's system, as given to the public by its patrons, rejects all those whose parents are not of the establishment, or who cannot conscientiously permit their children to be taught to repeat its formulae. Secondly, under the Doctor's system one hundred pounds will afford instruction only in the proportion of one to four of the number that may be instructed for the same sum on Mr. Lancaster's plan—and as subscriptions are not likely to be raised sufficient to educate the whole mass of the poor, even on Mr. Lancaster's system, it is a matter of plain calculation that as far as Dr. Bell's is adopted, at least three-fourths must be left without instruction.

Notwithstanding these plain facts, on the very face of the controversy, "Reviewers have devoted their criticism—the daily prints have been made the medium of discussion," and the advocates of Dr. Bell appeared determined on a victory over Mr. Lancaster, "by what is called, writing a man down." The author of these pages therefore addressed a series of Letters to the Editor of an evening paper, and "they

are now republished with an appendix at the request of many respectable gentlemen."

The writer observes, "The charges, which have been so confidently urged against Mr. LANCASTER may be resolved into the following particulars:—First, that he arrogates to himself a merit which is due to Dr. BELL.—Secondly, that in his schools no religious instruction is given to the children.—Thirdly, that his system is favourable to Unitarianism.—Fourthly, that the effect of schools on his plan would be, to extinguish all religion whatever, except natural religion. And lastly, that his System menaces the Constitution of Church and State."

We cannot follow the Author through his able discussion and complete refutation of all these charges, but we heartily recommend the whole to the perusal of such of our readers as wish to obtain a clear view of the comparative merits of the two systems.

An Antidote against Arminianism: Or, a Discourse to enervate and confute all the five points thereof, viz. *Predestination grounded upon Man's foreseen Works. Universal Redemption. Sufficient Grace in all. The Power of Man's Free will in Conversion and The Possibility of True Saints falling away Totally and Finally.* All which are here demonstrated to be Damnable Errors, both by Scripture and Reason. Recommended by Dr. Owen, and published for public good, by Christopher Ness. A new Edition, revised and corrected, with some account of the Author, prefixed. By J. A. Jones Button. 1811.

A collection of solid Arguments, in a homely style, such as

the Authors of that day (1700) used; not unseasonably republished. We will give our readers a taste. From under the head of 'Objections against the absolute decree of Predestination, answered,' we select the following particulars;

Objection 5. *The Predestinarians cannot agree about stating their Decree; some stating it before the Fall as the Supra-lapsarians, and others after the Fall, as the Sub-lapsarians.*

Answer 2. Those notions of Sub and Supra, are but human conceptions of the order of the decree, which so far transcends our understanding, that our weak capacities cannot comprehend it, but after the manner of men. Those several states of man before and after the Fall, are not in the divine understanding, as they are in ours by a succession of acts, one after another; but God by one single act orders all things; and the Divine Idea in the decree, is a representation of all those states at once. They are not *this after that*, but altogether in one instant of eternity.

Objection 6. Absolute Election makes men remiss in Duty; saying, *What need or use is there of Good Works? Let me live as I list, if I am elected to salvation, I shall certainly be saved.*

Answer 1. God's decree establishes means; it doth not only ordain the end, but the means to that end; and one is never separated from the other. God decrees that the Earth shall be fruitful; this doth not exclude, but includes that the Sun must shine upon it, showers must water it, and the Husbandman must till it as his God instructs him. Gen. xxviii, 26. God decrees that seven years shall be added to Ezekiah's life, this made him

neither careless of his health, nor negligent of his food; he said not, "though I run into the fire, or into the water, or drink poison, I shall nevertheless live so long," but natural providence, in the due use of means, co-worketh so, as to bring him on to that period of time pre-ordained for him. Man's industry is subservient to God's decree: 'tis called the life of our hands, Isa. lvii, 10. We may not tempt the Lord our God.

2 The golden chain hath so linked the means to the end, Sanctification in order to Salvation, that God doth infallibly stir up the Elect to the use of the means, as well as bring them to the end by the means, 2 Thess. ii. 13; therefore he promises to sanctify those whom he proposes to save. Ezek. xxxvi. 26, 27. I will put my spirit within you, ver. 27. Those in whom the Lord hath put his spirit let them live as they list and I am very sure they will live godly lives.

Grace Displayed; in the Conversion, Experience, and Death of Daniel Cuxop, aged nine years and eight months. Third edition, with additions. Price 6d. Kent, Button, London.

It is with pleasure we again notice this interesting narrative; the call for three editions in so short a time, speaks the public approbation too loudly to need our concurrent voice: and altered and enlarged as it now appears, we doubt not but it will command a still greater share of esteem, and a still wider circulation.

As a specimen of the additions, which distinguish this third edition, and as superseding the necessity of any further remarks, we extract the following passage;

"The extreme sufferings he endured for the last two months

of his life cannot be described. The ulcers in different parts of his body, and the corroding disorder in his hip bone, rendered him a distressing spectacle. Frequently have I seen him convulsed with pain, and dying with agony; yet so remarkably happy in his soul, that when he could utter a word, it was *Jesus*: and when he could finish a sentence, he exclaimed, "None but Jesus can do helpless sinners good."

It is impossible to give any adequate representation of his impassioned manner, or of his heavenly joys. He appeared like a little seraph, who having been caught into the third heavens, was permitted to return to describe with an infantile voice, and in the language of Paradise, the pleasures and enjoyments of the heavenly world. The following account of what he said in the intervals of his convulsion fits, while the person who wrote it was standing by, will give some conception of the constant frame of his mind.

"Recovering from a fit, as soon as he could speak, he said, "he loved me, and washed me in his precious blood." No sooner had he uttered this sentence, than he again struggled for several minutes with another fit. Then with a distorted countenance, and a palpitating heart, in a loud whisper, he expressed, "None but Jesus! none but Jesus! can do helpless sinners good!" While he was again much convulsed, his mother turning to the visitor, said, "This, sir, is painful, is it not? he is in this state night and day." When the agony had a little subsided, addressing his mother, he said, "Yes, it is painful, but I am happy, always happy, day and night. If I were afflicted without being supported

by Jesus, then you might fret; but now there is cause for joy, and you do rejoice, do you not, mother? I might have been lying up my eyes in hell, and then there would have been cause for sorrow. You thought I should die in my sins once, and so did I; but God has washed my sins away in the blood of Christ, he has prepared me to die and he has made me fit for death." While recovering from another fit, he exclaimed, "'Tis Jesus who supports me, he alone gives me patience, and by and by, in his time, I shall go to him; and then there will be no more pain, no more sorrow, no more parting." At the same time he said, he had been hearing the memoirs of the Rev. Samuel Pearce, late of Birmingham. "He was an excellent man," said he, "but happy he was when dying, and now he is in glory; he is now before the throne, and I shall soon go and join him, and the angels and all those who are saved through the precious blood of Christ."

The Protestant Dissenters Catechism; containing, 1. A Brief History of the Non-Conformists. 2. The reasons of the Dissent from the National Church. Designed to instruct and establish Young Persons among the Dissenters in the Principles of Non-conformity. Fourteenth edition. Button. 1s.

THAT the Lord Jesus Christ is King in Zion, and the only Lawgiver in his Church, are principles which it is strange any who profess to be his disciples should deny; when he has positively said, "*The Princes of the Gentiles exercise authority—but ye shall not be so with you.*"—"There shall be no one Master upon earth, for

is your Master, even Christ."

In direct opposition to these injunctions, *human authority* has been exercised by enacting laws in the church of Christ—*Inventions of men* have been introduced instead of *Divine Ordinances*—and the *Magistrate's sword*, appointed for a "*terror to evil doers*," has been employed to compel the disciples of Christ to rebel against the only Lord of conscience.

It is affecting to think of the cruelties that have been inflicted, and of the blood that has been spilt in *christian* countries; and by those too, who have borne the *christian* name; to support these absurd and unrighteous claims. But though multitudes, who refused to acknowledge any king in the church but Jesus, have been sacrificed to appease this burning Moloch; yet their principles have prevailed: these are the sentiments of the English Protestant-Dissenters, known by the names of *Presbyterians*, *Independents*, *Baptists*, and *Quakers*.

Among the writers of the present day, who have advocated these principles, the worthy author of the "*Nonconformist Memorial*," stands pre-eminent. The work now presented to our readers is the production of the same valuable pen, and we feel greatly obliged to the venerable author that he has published a new and improved edition, at a period so eventful to Dissenters, and when it is so desirable that young persons among them should be instructed and established in the principles of Nonconformity.

The author very properly concludes, "If the principles of Dissent from the national church be of any importance, (and whether they be or not, let the foregoing

pages determine) surely those Dissenters act a very inconsistent part, who are indifferent to them; many of whom seem to forget that their forefathers, whom they profess to venerate, left the national church not on account of *doctrines*, but those impositions on conscience which strike at the Headship of Jesus Christ, and which this church still continues to practise. And, doubtless, it is incumbent on those who are convinced of the truth of those principles on which their own dissent is founded, to take care that their children be well instructed in the knowledge of them.

Religious Books lately published.

1. Sermons on prevalent Errors and Vices, and on various other Topics; from the German of the Rev. George Joachim Zöllikoffer, minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F. R. S. 2 vols. 12mo. £1 10s.

2. Remarks on the Refutation of Calvinism, by G. Tomline, D. D. F. R. S. By T. Scott, 2 vols. 8vo. £1 1s.

3. A Defence of Modern Calvinism, containing an Examination of the Bishop of Lincoln's Work, entitled a Refutation of Calvinism. By Edward Williams, D. D. 12s.

4. The Doctrines of Calvinism defended; in a Letter addressed to a Person of different Sentiments, in which that System is vindicated from the Charges of Irrationality, Inconsistency with the Divine Perfection, Opposition to the Word of God, &c. 1s. 6d.

5. A Sermon on the Necessity of educating the Poor, before the University of Oxford, at St. Mary's, Dec. 1, 1811. By the Rev. G. Faussett. 1s.

6. **The Life of John Knox**, containing Illustrations of the History of the Reformation in Scotland with Biographical Notices of the principal Reformers, and Sketches of the Progress of Literature in Scotland, during a great Part of the Sixteenth Century. By the Rev. Thomas McCrie. 8vo. 12s.

7. **Lectures on Miracles**. By W. B. Collyer, D. D. 8vo. 12s.

8. **The Preacher's Manual**. (See the Cover.) 12mo. 3s. 6d.

9. **The Deity of the Saviour the**

Riches of Christianity. A Sermon at Reading. By R. Davies, D. 1s. 6d.

10. **An Oration on the Perverse Imitation of the Old Economy**. By J. H. Verschuir. Translated by J. Birt. 12mo. 1s.

11. **Proceedings of the Public Meeting held at the Town-hall, Cambridge, Dec. 12, 1811, for the purpose of Establishing an Auxiliary Bible Society**. 2s.

12. **Proceedings of the Norfolk and Suffolk Bible Societies**. 1s.

RELIGIOUS INTELLIGENCE.

BAPTIST MISSION.

Extracts from the Periodical Accounts,
No. XXII.

HINDOOST'ANEE MISSION.

Mr. Chamberlain having removed from *Cutwa*, to take a new station, with Mr. Peacock, at *Agra*; they had begun their journey up the Ganges, (about a thousand miles) and we are favoured with several very interesting letters to the brethren at Serampore, as they were upon the way.—

Buguwan-gola, Feb. 4, 1811.

“On Saturday I preached four times at this place, yesterday six times, and twice to day, to a great number of people, and have given away about two hundred scripture tracts and one testament, to bear witness when we are gone. The preaching of the word at this place for these last three days has caused a great enquiry among the people. As I was walking through the lanes this morning, I heard some people very earnestly engaged in conversation about the things preached, and this new way.”

On the Ganges, near Patna, Feb. 3.

“We are now advancing in Hindoost'han, where I find a language prevailing in some respects very strange to me; but I ought to be thankful that it is not altogether so. I can, though imperfectly, converse with the people, so as to make them understand the general import of our message. At *Moongeer*, I was engaged one whole day in preaching to crowds of people, who heard apparently with great attention, and numbers followed me to the boat for books and tracts. upwards of thirty books and one hundred tracts were given away. I felt much refreshed by the day's work, which I account the entrance on the work in Hindoost'han. I have hitherto discoursed chiefly with Hindoos; indeed we have met with very few Mussulmans in these parts. I find the Hindoos do not relish the Mussulman words in the translation. Some Brahmins at *Moongeer* objected to the Persian words used. I answered, that the wo

f God was for *all people*; on which account we had endeavoured to put it into the language in common use, that both Hindoos and Mussûlmans might understand it. In the course of conversation, I noticed several instances of their making use of Persian words, and which had a good effect. It afforded me great pleasure to find that there are many people in these parts who can read the Deva-nagaree character. I have observed that the people here are generally the followers of Rama, and that they make many quotations from the Toolsee-das, which I cannot well understand. I can go through the Prem. Sagur with tolerable ease, but Toolsee-das is far beyond me at present.

March 5. Two *Seiks* came hither to-day, to whom I shewed a Punjabee tract. It afforded me great pleasure to find them able to read it. One of the men was very hard to deal with. He disavowed all idol-worship, but kept fast hold of the doctrine which makes God the author of sin. "God, (he said) made hell for sinners, and sinners for hell." What I said seemed to make very little impression upon him. He refused to take a Punjabee tract. These men said there were many *Seiks* in Patna, where they have a place of worship, and a teacher too. I found in the course of our conversation that my disputant knew something respecting Christ."

As the Missionaries are in possession of the New Testament in the *Mahratta*, Mr. Chamberlain had suggested, that they should seek some station in or near that country. In the mean while, it is pleasing to remark, how the providence of God seems preparing a way for the dissemination of his

word. An officer in the army, who is stationed there, has for some time corresponded with the missionaries. Mr. Marshman says of him,—

"In 1809, he opened a correspondence with us, and expressed an earnest desire to be in some way useful in spreading the knowledge of a crucified Redeemer. This correspondence he has continued ever since, much to our gratification and encouragement. He has solicited us for copies of the Scriptures in Mahratta and Hindee, to both which languages he is diligently applying. He has also taken a number of youths born in the country, and is instructing them in the English, Mahratta, and Hindee languages at his own expence, and spends some hours daily with them in instructing them in the knowledge of the scriptures. There are also two or three natives whom he labours to instruct in the knowledge of the gospel."

The following extracts of his letters will give our readers some idea of the hopes which may be entertained from this gentleman's being stirred up to serve the Lord at such a time and place.

Aug. 23, 1810.

"The copy of St. Matthew, printed at your press, is very correct and pure, agreeable to the mode of speaking among the higher classes of people at Poonah, and is well understood by my Moonshee, and all the Brahmans he has shewn it to; but is not much comprehended by the lower Mahrattas, nor even by the Brahman boys till they have received a pretty complete education. I tried a brother of my Moonshee a lad of sixteen, in writing out, a chapter into the Moori character, and was rather surprised

to see the number of mistakes he made from not knowing their meaning."

Nov. 7, 1810.

"Your kind letter I received, and the Hindoost'hancee testament a week before it. In that you have indeed sent me a most valuable present, for which accept of my sincere thanks. I have now begun to read it on a Sunday to *the few christians who always meet on that day at my bungalow*. It is listened to with an attention and apparent pleasure that gives me great delight. Some of my servants, and a few other boys also attend and hear it with some attention: and I am in hopes that its pure doctrines, with the sublime and interesting account of our Saviour, and the salvation he hath wrought for us, will gradually work its benign effects in their minds, and produce an enquiry which I shall take every proper opportunity of improving.—The present Rajah appears to be of a quiet and peaceable disposition, and might tolerate a new religion, especially as the Mahrattas I am told are not very tenacious of their casts, and generally speaking are a quiet well disposed people, mostly employed in cultivating the soil. The brother of the Rajah, and his son, who is considered as the heir apparent, are much more attached to Brahmanism. The Rajah's country is every year overrun by the Pundarees, who plunder it with impunity, and often treat the inhabitants with extreme cruelty. I believe that in all the native governments, *thieving and night-robbing is a trade carried on by licensed thieves; but here it is carried to a very great extent!*"

Jan. 5, 1811.

"The Hindoost'hancee New

Testament has proved a very great blessing, and is listened to with great attention by the several poor christians here; and am happy to add that the conduct of some of them is altered for the better. Besides this, from one to three o'clock every day have begun to read it to a Jemadar of our escort; also to a Mussulman priest, a man of some distinction here, and who lives on a hill not far from my bungalow. He is accounted by his own caste a very great devotee. His native place is Delhi, but he lived a long time in Arabia. An old Brahman Pundit also attends. They all three hear with delight and astonishment, and speak much in praise of the New Testament. When I speak of our Saviour and the important purpose for which he was born and suffered they seem very much impressed. As we read, I point out some of the most useful parts, and converse on them; but I refrain at present from speaking of their religion, lest I should discourage their attention by giving offence. When I have read all through the book to them, I will then endeavour to point out the necessity of their quitting the false and absurd doctrines of Paganism and Mahometanism, and laying hold of that of Jesus Christ. There was another person of good family and education that began to hear, but I am sorry to say he has been dissuaded from attending, least his friends, and the people of his own cast (Mussulmans) should persecute and bring him into trouble. He, as well as the others, are very earnest that I should get up the remaining part of the New Testament and also the Old Testament as far as it is translated. The two Mussulmans are very desirous

ding it in the Persian language
d character."

Jan. 23, 1811.

"I wrote you of late of the
ree to whom I was daily read-
g the Scriptures. If I can judge
their professions public and
vate, two of them, namely,
e Mussulman priest, and the
aman, are sincere, and really
the folly of their own belief.
e Jemadar, although he says
believes in our Saviour, and
ems to admire our Testament
tremely, is, I am afraid, as yet
y insensible to its spiritual
aning and beauties, and of the
eat importance of what our
essed Redeemer has done for

It is as you say, we should
our at their consciences, shew-
g them that without sincere
pentance and faith in Christ,
ey cannot be saved. This wea-
n was powerful in the days of
e apostles, and will prove so
w, if we who preach Christ are
selves sincere; as God will
oner or later most assuredly own
e labours of his sincere ser-
vants.

From these, and similar en-
couragevements, Mr. Marshman
akes the following reflections
pecting the *translations*. "We
e the verification of a principle
rich determined us to begin ver-
ns in certain languages when
cess to these countries was not
yet obtained; since, though
cess might be gained at some
ure time, perhaps almost in-
stantaneously, yet the scriptures
uld not thus be translated and
nted: this must needs be a
rk of time; and it appeared to
that probably long before a
sion in such languages could
completed, the door might be
ened for their being circulated.
is has been fully confirmed this
r in the Orissa and Mahratta

versions; and hence we think it
highly probable that before our
utmost diligence can complete
such other versions of this de-
scription as are now in hand, di-
vine providence will open the way
for their being brought into use.

It has been said that the 'Ser-
ampore translators have engaged
in more work than they can pos-
sibly accomplish.' In answer to
this Mr. Marshman adds, "We
feel also greatly encouraged from
the fact that so many of our
brethren are now from their situa-
tion able to take a share in the
labour of the translation and re-
vision, so large as to leave upon
us at Serampore for final decision
very few versions indeed. For
beside the Chinese and the Sung-
krit, we have now only the Te-
linga and Kurnata; as the bre-
thren Chater and F. Carey will
take the weight of the Burman
and Palli, brother Robinson (we
hope) of the Bootan, the brethren
at Agra will assist in the Hindee
and Seik, our worthy correspon-
dent in Mahratta will enable us
to judge of that version, and bro-
ther John Peter will throw light
on words and phrases in Orissa."

STATE OF ACCOUNTS.

Balance of last year	- -	3037	1	1
Receipts for the Mission		3524	5	9
----- for Translations		1915	7	7
		<u>£8476</u>	<u>14</u>	<u>5</u>
Disbursements	- - -	7452	19	1
Balance in hand	- -	<u>£1023</u>	<u>15</u>	<u>4</u>

"Thus the liberality of the
friends of the undertaking both
in the north and south, have ena-
bled the Committee to meet the
demands of this most extraordi-
nary year, and for which they re-
turn their grateful acknowledg-
ments. They have to add how-
ever, that a large order for Types,
which is just now executed, will
more than exhaust the above ba-
lance."

In our next we propose to give a summary of the state of the Mission, extracted from the periodical accounts; and occasionally some interesting particulars more at large.

We learn that recent intelligence has arrived, containing the history of the Mission for two months, *viz.* April and May, 1811. *Fifty* were baptized at Calcutta, and *Twenty-four* in the other Stations, between the 1st of January, and the 20th of December, 1811.

Baptist Academical Institution,
STEPNEY.

Feb. 4th, 1812.

The Committee of the "Baptist Academical Institution" beg leave to inform its friends that the donations they have received have enabled them to complete the necessary alterations and repairs of the premises and to furnish the same: and also to purchase two pieces of ground adjoining to prevent annoyance, which ground they expect will eventually become advantageous to the funds of the Institution. They have applied the residue of the contributions to the purpose of providing a select *library* which they hope by the continued liberality of their friends to make both respectable and useful.

Their principal object is now to solicit *annual subscriptions* for the maintenance of the students. The number now on the books of the Institution is *seventeen*, *viz.* *six* at the Academy-House, under the care of the Rev. *William Newman*; and *eleven* under the care of different ministers in the country—corresponding with the original design of the "Education Society." This part of their plan they consider so well adapted to the circumstances of the denomination, (being calculated to

afford assistance to many good persons, called by our Church to the exercise of their gifts, who must otherwise remain extremely illiterate) that notwithstanding the pressure upon their funds they have never lost sight of, but have been constantly increasing the number of students, who are now maintained at an expense nearly treble the amount of the subscription hitherto raised for that specific purpose. *Twenty* young men who have been under the care of this Society, are now settled with churches in the country, and their labours have been attended with success.

The friends of Education, either upon the more limited or extended plan will, therefore, see the necessity of exertion to promote these important objects. The Committee are now anxious to raise such an annual subscription as may be adequate to the necessary expenditure: and they hope they shall not appeal in vain to the friends of religion and learning especially those of their own denomination.

Several valuable Donations of books have been lately received which will be acknowledged in the Annual Report soon to be published.

Other friends, it is hoped, will promote the benefit of the Institution in the same way.

Communications may be addressed to the Rev. *W. Newman* Stepney; *Joseph Gutteridge*, Esq. Denmark Hill; or the Rev. *Thomas Thomas*, Peckham.

PUBLIC MEETINGS.

The Quarterly meeting belonging to the North West association was held at Ruthen, in Denbighshire, Dec. 24 and 25, 1811. Six o'clock Tuesday evening brother J. Edwards, of Llangollen

ayed; then brother J. Davies, of *Liverpool*, preached from Heb. x. 16; and brother J. Morgan, of *Anglesea*, from 2 Cor. viii. 8, 9.—Wednesday morning at Ten, brother Jesse Jones prayed, brother Thomas, of *Llanrwst*, preached from John viii. 51; and brother J. Davies, of *Cefn*, from Gal. iv. 5; and concluded.—At Two, brother R. Williams prayed, brother D. Williams preached from Heb. vii. 25; and J. James, of *Berystwyth*, from Heb. x. 19--22; and concluded.—At Six, brother R. Richards prayed, brother R. Williams preached from Matt. v. 1; brother J. Pritchard from Luke viii. 18; and brother J. James from Luke vii. 32; and concluded.

The next Quarterly meeting is to be at Dolgelly, the first Tuesday and Wednesday after Easter.

The South Wales Quarterly meeting of Welsh Baptists was held at Aberduar, Carmarthen-shire, the 18th and 19th of February.—Tuesday at Two o'clock, brother D. Williams prayed, brother D. Evans, of *Ffynonhenry*, preached from Matt. v. 6; and brother J. James from Heb. iv. 12; and concluded by prayer.—Wednesday morning at Ten, brethren J. Jones and S. Jones prayed, brother W. Evans preached from Rom. viii. 34; brother J. Davies from Psalm cxix. 11; and brother S. Breeze from 2 Cor. iii. 1; and concluded by prayer.

The next Quarterly meeting is to be held at Kilvowir, the 19th and 20th of May next.

Feb. 26, 1812; The Half-year-meeting of the Sussex Baptist Society was held at Uckfield. Mr. Fisher preached on the preceding evening from Ezek. xxxvi. 27; Mr. Gough, on the Wednesday morning, from 2 Cor. iv. 6; Mr.

Sarjant, in the evening, from Psalm cvii. 20.—The devotional exercises were conducted by Messrs. Kingsmill, Mitchell, Chapman, Foster, Martell, and Garnett. The business of the Society was conducted with the greatest unanimity. The county of Sussex, hitherto, has not made any united effort to encourage the Baptist Mission in the East Indies; but our brethren are now cordially co-operating with the parent Society, which has sent the glorious gospel of the blessed God to supplant the obscene and blood-stained idolatry of the East, and to extend the knowledge of the Truth to the poor, the ignorant, and the profligate at home.

The next meeting is to be held at Wivelsfield, on the 4th and 5th of August. Messrs. Foster, Mitchell, and Martell to preach.

ORDINATIONS.

On Tuesday evening, Feb. 18, 1812, the New Baptist Chapel, Romsey, Hants. was opened for the Public worship of God; Mr. Shoveller, of *Newport*, introduced the service with reading and prayer; Mr. D. Mial, of *Portsea*, preached from Isaiah lx. 13; and Mr. Giles, of *Lymington*, concluded with prayer.

A meeting for prayer was held the next morning at 7 o'clock, and at half past 10, a numerous congregation met to witness the ordination of Mr. W. Yarnold, late of Bristol Academy, to the office of pastor in the church assembling there. The service commenced with reading and prayer by Mr. Owers, of *Southampton*; Mr. Giles, of *Lymington*, described the nature of a gospel church, and asked the usual questions; Mr. Clare, of *Downton*, offered up the ordination prayer; Dr. Ryland, of *Bristol*, gave the charge from

2 Chron xxix. 11; and Mr. Saffery, of *Salisbury*, addressed the church from Nehem. ii. 17—20; and J. Bennett, of *Romsey*, closed the service with prayer.

In the evening, Mr. Perry, of *Newberry*, prayed; and Dr. Ryland preached from 2 Cor. iii. 2.

Feb. 26, 1812. The Rev. E. Daniel (late of Brixham, Devon) was ordained pastor of the Baptist Church, Luton, Beds. The Rev. Mr. Geard, of *Hitchin*, introduced the business of the day, asked the various questions of the Church and Minister, and received the confession of faith; the Rev. Mr. Wake, of *Leighton Buzzard*, offered up the ordination prayer, with imposition of hands; the Rev. Mr. Fuller, of *Kettering*, delivered a solemn and affection-

ate charge from 1 Thess. ii. and the Rev. Mr. Sutcliff, *Olney*, addressed suitable exhortations to the people, from 1 Th. iii. 12. The Rev. Mr. Hillyard of *Bedford*, preached in the evening from 2 Cor. v. 11. The other devotional parts of the services were conducted by Messrs. Goode, Harris, Hunt, and Hobbins. Pleasure and devotion were evidently exemplified throughout the day; the happy effects of which it is hoped will be visible for seasons long to come.

The Wellington district meeting for support of Village Preaching, will be held at Hatch, on the 29th of April, where the attendance of ministers and brethren is particularly requested.

Poetry.

"The heart is deceitful above all things."
Jer. xvii. 9.

"Now I am all on fire for heav'n,
The love of Jesus fills my heart;
My many sins are all forgiv'n,
Nor can my pleasures e'er depart."
But ah! how fickle are my joys,
Ere one short hour is fled away;
Something arises that destroys
My peace, and fills me with dismay.
Now I'm all vigour, now oppress'd,
Now full of hope, and now despair,
Now happy, and anon --- distress,
Now prayerful, now averse to pray'r.
Now all the promises are sweet,
Anon, they don't affect my case;
Nothing but threat'nings can I meet,
Now griefs all former joys efface.
Now this temptation's overcome,
Anon, it overcomes again;
Now God has struck the tempter dumb,
Now all my expectation's vain!
Thus I am toss'd from day to day,
And cheated by my treach'rous soul;
How truly do the Scriptures say,
The man that trusts his heart's a fool.
O Lord, my folly I confess,
When shall I learn to trust in thee;
O send the spirit of thy grace,
To shed his influence over me. S. D.

"Thou shalt see greater things than these."
John i. 50.

I've seen the blind restor'd to sight,
The dumb constrain'd to sing;
The dead recall'd from shades of night,
And heard them bless my king.
I've seen the rebel brought to bend,
The hard'n'd sinner weep;
Demoniacs at the cross attend,
And lions chang'd to sheep.
I've seen the pris'n'r's fetters burst,
And all the pow'rs of hell
Disarm'd, and made to lick the dust
At Jesus' chariot wheel!
But O the wonders that remain,
To feast my raptur'd eyes,
When the dear Saviour that was slain
Shall call me to the skies!
No tongue can tell, or fancy paint,
Or mortal mind conceive,
The joy reserv'd for every saint,
That God intends to give.
A few more days or months at most
And we shall taste and see;
We shall be safe on Canaan's coast
Where we desire to be.
Then let the joys of sense go by,
These are not worth our care;
Our portion's in the upper sky,
Lord let our hearts be there. S.